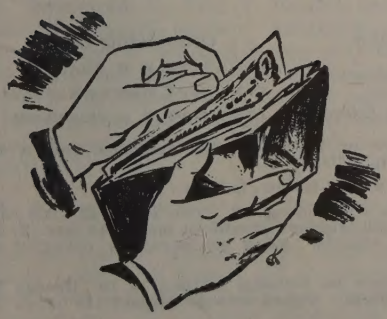
PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, JUNE 14, 1961

On Spending Money

George E. Failing



WHEN a person spends money he reveals his character.

Of course, how a man makes money also reveals his soul. His true self is revealed by the kind of business he is in, by the degree to which he gives himself to his work, by the amount he is able to earn. These are character references, not mere facts about his financial status.

Saving money is also an index of character. Some do not save at all. They count on others to support them, to give them a living wage, to guarantee a future income. They are content to live off the savings of others. Some save occasionally. Some save systematically and with intelligent and provident purpose.

It is not wrong to spend money. In fact, spending money is as normal as earning money. It is like flowing water. What comes into a life is intended to pass through it, and in passing leave both a clean channel and evidences that others have been blessed in the process. Spending money can be wholesome and constructive, bringing blessings to self and others.

What does a man spend money for? Pleasure, home, food, narcotics, education? Money spent is always investment made —in something. Sometimes it is investment in ill health, early death and certain poverty. Sometimes it is investment in good health, wholesome family life, support of God's kingdom, greater service to men. Reaping always follows sowing and an investment—good or bad—always follows spending.

How much a man spends reveals his character. The prodigal (Luke 15) spent all his money because he was already bankrupt in heart and in ideas. He who spends all he earns, or more than he earns, is bankrupt. Such a man thinks only of the passing value of money, and has forgotten its cultural and spiritual potentials. When a nation continually lives in debt and hesitates not to go deeper into debt, national poverty of character and ideals are starkly revealed.

A man bears responsibility to God, to his fellows and to himself for the spending of money. Spending money is not simply a personal matter; it has far-reaching social and spiritual implications.

The greatest opportunity in spending money is the opportunity to invest in permanent character-building values now and in eternal riches hereafter. *Use your worldly wealth to win friends for yourselves, so that when money is a thing of the past you may be received into an eternal home* (Luke 16:9, New English Bible).

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Editorial

I Saw 'Operation Abolition'

THIS CONTROVERSIAL FILM was shown under the auspices of the Order of the Knights of Columbus in the city of Marion, Indiana. The showing was in the basement auditorium of the local Roman Catholic church. My Catholic neighbor and I were part of the audience of about fifty persons.

The Junior Chamber of Commerce of Anderson, Indiana, made the film available. In fact, many JC groups throughout Indiana have purchased or rented copies of the film and are showing it everywhere. The gentleman that brought the film to Marion told us that he had been showing the film each night so regularly that he had spent only ten nights at home with his family in the last five months. That's dedication to a cause, I would say.

The film showed three members of the House Committee on UnAmerican Activities, each of whom spoke of the menace of Communism and concerning the student riots at San Francisco in May 1960. It then showed scenes of picketing preceding the opening of the hearings, the gathering of the crowd in the courtroom, the blatant, disrespectful, and defiant words and attitudes of subpoenaed witnesses, the applause of courtroom spectators when witnesses were especially defiant, the repeated caution of the Representatives presiding at the hearing, the pleas by the police for order, the final eviction of the unruly spectators by carrying out individuals and "encouraging" others to leave by employing a fire hose, and finally the dejected students after they were sobered by arrest and detention.

What were my impressions? (1) I missed credit bylines on the film. The fact is, I have learned, that the HCUA obtained the film from on-the-spot TV cameramen. No objections have been lodged against the Committee by the respective TV stations. Since the film was presented to the Congress by the HCUA, credit lines were unnecessary. The film was authenticated by the presenting committee and their appearance on the film.

(2) It is true that many feet of film were cut out. The finished film now takes only 45 minutes to show; the entire footage covered three days of hearings, including interviews of 46 witnesses. It is undisputed, I suppose, that the film does not show anything that did not actually occur. It is not only possible, but likely, that the scenes selected were the most garish and might not have been typical of the entire hearing. This is what might be expected, and of itself would not distort truth, but like a cartoon would accent it.

(3) Particularly striking to me was the snarling demeanor of Archie Brown, second in command of the Communist party in California. Many times he spoke to the audience (as well as for many sympathizers present) rather than to the congressmen, waiting even for the applause of his "audience." The film revealed how a group of young people could be sucked in by a mob spirit, and demonstrate gleeful and daring disregard for due process of law.

(4) So far as I know, J. Edgar Hoover has never questioned any of the facts portrayed or implied in this film. In fact, I recall reading a rather complete account of the student riots written by Mr. Hoover shortly afterward. His observations were entitled, "Communist Target—Youth."

In short, I think that this is a film that America dare not ignore. There may be better films on the perils of Communism, but this one has one significant advantage over all others I know about—the scenes portrayed took place in the U.S.A., not in Japan or Venezuela or Hungary. It *did* happen here.

The most disturbing fact of all is this. All those who participated in the student riots in San Francisco in May 1960 still live in freedom in the U.S., free still to infiltrate and create more riots when the proper time and occasion presents itself. This disgraceful event could recur in San Francisco. Who can say for sure that a similar event could not occur now in New York, Chicago, Philadelphia, Washington, D. C.?

How long will we allow the Communists to turn our freedom against us and to their advantage? They stage these scenes, then blame proper law-enforcing agencies for quelling a riot and endeavoring to keep order.

The Editor has read certain articles highly critical of the film. Such articles appeared in *The Christian Century* (March 22), *The Lutheran Standard* (May 23), and even in Catholic *America*. But the Editor has the feeling, in reading these articles, of unnecessary defense raised in behalf of the students who participated. Even granting that the HCUA was unwise in its procedure, it is still improper for subpoenaed witnesses to declare the investigation of a congressional committee unconstitutional or illegal. Riot is never in order in a courtroom. We still await a correct version of the event, if Operation Abolition is incorrect.

W. Stanley Mooneyham (*Action*, May 1961) has answered many questions in the article, "The Truth About Operation Abolition."

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I Was Reading...

by the Editor

● this comment from Dr. A. W. Tozer in a recent editorial: "Shakespeare said something to the effect that no man could be a philosopher when he had a toothache, and while it is possible to be a weary saint, it is scarcely possible to be weary and *feel* saintly."

● in the current series of Basic Christian Doctrines presented in *Christianity Today*. Article eight on "Predestination" quite completely ignores the Arminian-Wesleyan point of view. This omission, we think, is hardly scholarly and does considerable injustice to that very large group of earnest Christians who cannot fully endorse the rigorous doctrine of decrees set forth by the Reformers. It is to be regretted that these well written doctrinal outlines are not better anchored Biblically.

● the opinion of Gottfried Haberler, Professor of International Trade at Harvard University, in a statement before the Senate Subcommittee on Labor regarding minimum wage legislation, just past. "There can be no doubt, in my opinion, that a rise in minimum wages by 15% or 25% is a highly inflationary move . . . In the great majority of cases, this will either lead to price rises or to a reduction in employment." This quotation was taken from the May issue of *Economic Intelligence*.

● that many are currently interested in enlisting in the US Peace Corps. Already very many opportunities are open for those who wish to serve people abroad. "Careers in Public Affairs," available from the National Council of Churches, 475 Riverside Drive, New York 27, New York, provides a comprehensive listing of job opportunities in government, international agencies, business, education, and Protestant, Jewish, and Catholic agencies, for both expert and the inexperienced. Many of these opportunities are really opportunities for service, opportunities for occupational Christian missionary work.

● a down to earth and really sensible discussion on "How To Handle Temptation," an article written by Dr. Smiley Blanton, currently published in the May issue of *Readers' Digest*. The suggestions given are wholesome and helpful, not only for young Christians but for mature believers as well. The author is not trying to write theologically.

● a pointed and extremely well written "Letter to the Editor" written by Mrs. Louise Princell to the editors of *Time* magazine, and published in their May 5 issue.

● these words by Fred V. Heinkel, president of Missouri Farmers' Association, as they appeared in the April 2 issue of *Quote*: "If our farmers were no more efficient than those of the Soviet Union, over 22 million Americans who now work in industry would have to produce food, fibre and forest products."

● the suggestion made by Claude Nelson in the April 12 issue of *The Christian Century* that one possible solution to the hotly contested question of federal aid to parochial schools would be the part-time use of public school facilities by parochial school pupils.

● the review of current religious thought, as it appears on page 40 of *Christianity Today*, issue of April 10. Observes Dr. Paul S. Rees: "Often overlooked is the fact that the birthrate is not the only factor in population increase. It is the declining deathrate—death control, if you will—that has much to do with it. Is it a moral non-interference with 'nature' to employ intelligence and science to keep people alive, that is to say, to regulate (within limits) the working of death, and an immoral interference with nature to employ with Christian conscience a technological intelligence in regulating the working of birth?"

● that one Jewish writer wonders: "The last thing I think about is whether my children will convert either to formal Judaism or to the Christian religion. I wonder, instead, will they have any beliefs at all?" (Taken from *The Christian Century* of April 26.)

● that the Roman Catholic magazine *America*, issue of April 15, heartily recommends "Question 7" recently produced by Louis de Rochemont Associates for the Lutheran Church. The film in a rather authentic fashion, it seems, sets out to furnish information about Communist oppression and Christian resistance to that oppression behind the Iron Curtain (specifically in East Germany). *The Christian Herald* also highly recommends this documentary film of today's troubled world.

● a review of the book *Whom God Hath Not Joined* appearing in *America*, issue of April 8. The chief character of the book, a Catholic, marries in the faith but marries a bad man. At 20, she becomes a mother and a grass-widow, her husband deserting her for another. Then the woman marries again "outside the Church," a ceremony not performed by or recognized by the Catholic priesthood. She still wishes to remain religious, and finally by the "aid of a wise priest" receives permission of the Catholic Church to "continue to live with John in a brother-sister relationship." A rather strange, and perhaps not too wise a solution, it seems to us.

Closed Christian Cliques

ELIZABETH STRACHAN

WHEN Christians spend the greater part of their social hours and their hours of leisure with other Christians only, it is impossible for them to be the light of the world. Their light is being hidden under the bushel of Christian fellowship.

The blessings of the gospel, as is true of all blessings, were meant to be shared. When we fail to share them, we invite spiritual disaster. Christian fellowship somehow loses its joy and purity when we cease to enlarge the circle. Closed Christian cliques are fertile soil for gossiping, misunderstandings, and those divisions which do violence to the Body of our Lord.

Probably friendship is second only to prayer in its importance in soul winning. To offer sincerely one's friendship is an almost certain way to gain an opportunity to speak an effective word for the Lord. But how can you introduce two people to each other, if you are the friend of only one of them? How can you introduce someone to Christ if you know only Christ, and not the unsaved person?

One good golfer has made it her unwritten rule to play golf only with her unsaved friends. Another housewife always takes a fancy salad to each newcomer in her neighborhood. One woman saw her neighbor's wash on the line as it began to rain. Her neighbor was away so she brought it in—then went the "third mile" and ironed it! God has helped these women make these contacts all count for Christ.

However, one word of warning might be in order. Our love and friendship should be freely given—not as a calculated bribe for conversion. God gave as His reason for loving Israel—He loved them because He loved them. The pure love of the Spirit is what we want, not the professional smile and approach, its carnal counterpart.

May the Lord teach us all the glad secret of preserving that fervent love of brethren—not by making Christian fellowship an end in itself but by being occupied in bringing others into that wonderful fellowship. ". . . that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3).

Reprinted from the Latin American Mission "Evangelist."

Midsummer Madness

A. W. TOZER
Editor, The Alliance Witness

AS THE SUN makes its annual climb up from the south a strange restlessness comes over those of our citizens who live north of the Mason-Dixon Line, and by the time summer has finally arrived this has increased into a pathological condition which turns the country into one vast cage of waltzing mice. A kind of madness grips the populace, and then begins that four-month frenzied effort on everybody's part to get somewhere other than where he is. No one stops to ask what it is all about, but practically everyone who is not in the hospital or jail joins the general stampede from everywhere to anywhere and return.

An irresistible impulse picks most of us up like grains of dust caught by the wind, and spins and churns us about dizzily and dangerously till the first frost comes to ripen the pumpkin and drive home the trailers.

The sturdy old deacon who spent his entire life in the same county where he was born has passed and gone forever. He existed before the days of modern nomad. Changing times have eliminated him as surely as the buggy shed and the hitching post. His chief use now is to decorate a museum along with the three-toed horse and the dinosaur. His basic error was that he failed to take a vacation. He needed a change and a rest, also a bit of recreation; but not having heard of these wonderful aids to health and longevity, he kept his nose to the grindstone, raised ten healthy children, worked his own farm, attended the Baptist church four times a week, and managed also to read one or two good books a month. Though he had failed to relax properly at yearly intervals, he could still shoot a squirrel out of a chestnut tree at a hundred yards without glasses and chin himself a dozen times running when he was eighty-seven. When he finally died he was mourned sincerely by his family and a host of real neighbors who had learned to appreciate his sterling worth by living beside him for a lifetime.

How anyone can claim that his grandson, who changes apartments every two years and spends his summers roaring through the landscape in a cloud of fumes, is his equal in manly character is beyond comprehension. Goldsmith's famous lines come back to trouble the serious-minded:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

Now we believe in liberty as guaranteed by the Constitution and the inalienable right of every man to do as he likes as long as he stays within the law. If most of the population choose to forsake their homes and spend all their spare time scudding between filling stations, there is nothing we can do about it. To protest is to blow against the wind or shout against the tide. However, some of us old-fashioned throwbacks to a saner if slower age may be forgiven if we indulge in a few honest tears for the havoc this midsummer madness works among the churches of this hectic day.

Even though the vacation habit is a craze and a curse, even though millions each season take long and expensive vacations from nothing more strenuous than loafing, we are still willing to concede that there might be some therapeutic value in a vacation trip where and when needed. I would surely not begrudge the hard-working man or woman a rest from the daily grind. But the sad truth is that the vacation habit, plus the habit of making week-end trips throughout the summer season, has worked practically to paralyze the church of God for several months out of the year. Some churches close altogether, some are forced to give up evening services for the duration of the summer and many are compelled to join with several other churches in union services in order to have an attendance large enough to justify a meeting. Even full-gospel churches and tabernacles are seriously crippled, the finances go into the red, the morale suffers and faith burns down to a gray ash.

It is hard to understand how a follower of Christ can justify himself in laying down his cross so frequently and so shamelessly in this day of the world's judgment. The army of the Lord is the only army on earth where the soldiers expect a four-month furlough in time of war. It is an ironic fact that in the very months of the year when Satan is the busiest the children of God are the laziest. Hell reaps her harvest during the summer season, while the poor overburdened heirs of the ages crisscross the continent at eighty miles an hour in a grim effort to relax.

If someone should remind me that it is during the summer that the great conventions and camp meetings are held, I would reply that a ten-day period of fun at a camp meeting is a poor substitute for a summer of faithful service back at the home church.

It is a pitiful thing to see on any summer Sunday morning a discouraged Sunday-school superintendent standing before the tattered remnant of his school, trying to appear cheerful with half of his teachers missing. And it is a tragi-comic sight to see a peripatetic playboy of the church getting down on his knees on a Saturday afternoon to thank God for that prosperity which enables him to desert the house of God more frequently than he was able to do in his leaner years, and pray for "journeying mercies" as he speeds away from his post of duty to commune with nature among sardine cans.

That the church of Christ should so completely succumb to this mid-summer madness is proof enough of our low spiritual condition. It is little wonder that the people of the world smile cynically when we come back and go to work on them after the cool weather sets in. They do not take us seriously, and we have ourselves to thank for their attitude.

We need a revival! We need a revival of consecration to death, a revival

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With permission, reprinted from "The Alliance Witness."

Dare We Ask Again?

Luke 11:13

GEORGE E. FAILING

A person may completely surrender to God once for all, but he may be filled with the Spirit again and again.

A FEW DAYS ago I was reading that beautiful promise made by Jesus: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

Of all God's gifts none is greater than the gift of the Holy Spirit. The outpoured Spirit is referred to as "the promise of the Father"—the chief promise of all. So it is. If parents know how to give good gifts, God knows how to bestow the best gift of all—the Holy Spirit.

Now sinners can only be convicted and regenerated by the Holy Spirit, but nowhere in the Scriptures are sinners bidden to pray for the Holy Spirit. They pray for forgiveness and for sonship—through the Spirit, to be sure. Sinners cannot comprehend asking for God himself to come into their hearts and dwell there. Not until a sinner's heart is regenerated by the Spirit can he ask that his heart become the temple of the Spirit.

The context of this verse proves that this promise is held out to believers only. Jesus was teaching believers to pray when He gave to them the "Lord's Prayer." The prayer is addressed to "Our Father." That's the cry of a believer, for sinners cry out, "God, be merciful to me a sinner" (Luke 18:13). In the parable that follows, Jesus speaks of the man without bread in his house as going to a friend (not a stranger) for bread. Jesus then gave the threefold invitation to prayer and the threefold promise of prayer. Let us quote it from Williams' translation: "So I tell you, keep on asking, and the gift will be given you; keep on seeking, and you will find; keep on knocking, and the door will open to you. For everyone who keeps on asking, receives; and the one who keeps on seeking, finds; and to the one who keeps on knocking, the door will open" (Luke 11:9, 10). In a footnote Williams explains that "this continuance in prayer is [indicated] in the present imperatives and present participles [in the Greek], often repeated."

For a couple of centuries it has seemed crystal clear to many Christians, particularly some in the Wesleyan-Arminian tradition, that God's Word instructs believers to pray for the fulness of the Spirit, for the Holy Spirit in the fulness of His grace and gifts. This is the privilege of all Christians. Some have been confused because of the dispensational issue brought up, e.g. by Dr. C. I. Scofield. On Luke 11:13 Scofield informs us that this promise was offered only to pre-Pentecost believers. "To go back to the promise of Luke 11:13 is to forget Pentecost, and to ignore the truth that now every believer has the indwelling Spirit." To erect a high dispensational wall around a precious promise given by the Saviour is unwise, and does not reflect the use of the Scriptures by Jesus or Paul. True, the Holy Spirit does indwell every believer (Rom. 8:9), but all believers have not yet asked for the Holy Spirit nor have all been filled with the Spirit.

It is the believer's privilege and duty to be filled with the Spirit. A privilege becomes a duty when that privilege involves Christian maturity and Christian service. To be what we ought to be and to do what we ought to do, requires that we ask for the Spirit in His fulness. This is the strong emphasis of the "second blessing, properly so called," to use John Wesley's phrase. Many of us can testify that the Spirit brought us to a place where we felt the great urgency to be emptied of self and to be filled with the Spirit. Thank God, that is never a vain quest. For the God who cannot lie has promised, through His Son, that "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6). Many thousands of Christians can testify to the coming of the Spirit in His fulness. (Read about "George Mueller's Second Conversion" in the May 17 issue of THE WESLEYAN METHODIST.)

With that infilling comes an inward assurance of peace and purity, and outward signs of power for living and witnessing. But that crisic filling was never meant to be marked only as a glorious experience or a long-to-be-remembered dateline. It was meant rather to be the threshold to a deeper life in God, a life of the fulness of the Spirit. Because thereafter a person by faith in the risen Christ may live and work in the realm of the Spirit's fulness.

Does this crisic filling mean that never again will we pray, or need to pray, to be filled with the Spirit? Some have thought so and have been living a life of spiritual impoverishment.

Does this crisic filling mean that a fresh infilling of the Spirit is only to be asked after a person has backslidden or when he yearns for a revival among God's people? Oh, no. This hungering and thirsting for righteousness is not a once-for-all matter. Living things become hungry and thirsty and must eat and drink repeatedly, frequently. So is every one that is born of the Spirit. No one has so keen an "appetite" for the Spirit as he who has tasted of that fulness. To seek new infillings is a sign of healthy spiritual life.

Read again Luke 11:13, as Williams has so aptly translated the Greek verbals: "How much more surely will your Father in heaven give the Holy Spirit to those who continue to ask him?" Note Jesus' assurance is given to those "who continue to ask Him." As I write these lines there is a strong yearning in my heart for a fresh infilling of the Holy Spirit. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). That exactly describes my desire.

Then I recall Paul's words in Ephesians 5:18. Again Williams translates much more accurately the present imperative of the Greek verb: "Ever be filled with the Spirit."

To seek a fresh infilling of the Spirit is a sign of spiritual normalcy. The "hunger and thirst" may indeed be

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Unworldliness

C. H. CAMPBELL

Pittsburgh, Pennsylvania

"THIS WORLD is not my home, I'm just a passing through," declares the songwriter. The Bible saints "confessed that they were strangers and pilgrims" (Heb. 11:13). Abraham, "father of the faithful," was God's outstanding exhibition of detachment from the mundane. As a young man he obeyed the call to leave home, country, and kindred, "not knowing whither he went." And when he got there he never settled down to build himself a house, but spent the balance of his life sojourning as a nomad "in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11:9). Outside of his burial plot (the cave of Machpelah) he never owned a foot of the promised land!

His descendants emulated him in one of their customs—Olive B. Branch, in *War Cry,* writes: "One tradition of the ancient Jews, found in the Talmud, was that every Jewish house be left unfinished. Both the rich and poor were to say in this way, 'This house is not my permanent dwelling place. Like Abraham, I am just a pilgrim passing through this world, looking for a heavenly city.' I know a man who has risen to an executive position of great responsibility. He has planned very carefully for his retirement years, sacrificing many joys, but he has made no plans for eternity. He is finishing his house as though he would always occupy it. How foolish!"

We unworldly citizens of Heaven dare not permit our roots to go down into earth's soil, and twine around its rocks, even if these rocks be solid gold. Nothing material can become fond and held close or our souls will become tarnished. We do well to emulate the little girl in a foster home who became accustomed to having toys snatched from her hands by the other children. She learned to hold them lightly, so her fingers would not be hurt.

How often we put too high a value on temporal things, piling them up, using the wrong emphasis. "Birds build their nests, rear their young, and make their flights to warmer climes, but so far as is known, no bird ever tried to build more nests than its neighbors; and no fox ever fretted because he had only one hole in which to hide; and no squirrel ever died of anxiety lest he should not lay up enough nuts for two winters instead of one; and no dog ever lost sleep over the fact that he did not have enough bones buried in the ground for his declining years."—*Religious Telescope*

The unworldly person's major projects are ever on the spiritual plan, yet there is an admirable balance of care and thoroughness in his earthly vocation. He is a better workman because he is conscientious and trustworthy. He cannot be true to his heavenly calling otherwise. "Yes, his is a single-purpose life—"Seek ye first the kingdom of God" (Matt. 6:33). He employs the world and everything in it, including his total being, simply to advance God's cause.

Regardless of how strong and independent we may consider ourselves, we are possessed either by the finite or the infinite! The worldly man's possessions possess him, but the citizen of the "better country" belongs to God "lock, stock and barrel"—"Ye are not your own, for ye are bought with a price" (I Cor. 6:19,20). How futile is one's attempt to contain the world with one hand and heaven with the other!

Here is a hypothetical case of John Old-Country (behind the Iron Curtain) whose elder brother in returning from America, has enthralled him with its wonders and advantages over their own land, which up to now does not seem too bad. Suddenly John's environment and status become even more drab and wholly unbearable, and he declares he would give everything he owns and make every sacrifice necessary to reach the new world and make it his home. He loses all interest in what was once his life's ambition, connected with his fatherland, and bends every effort to raise enough funds for his passage. Nothing he holds is of any value only as he can turn it into cash. Yet having "pulled every string" he can, he is not able to secure a passport, so now he seeks a secret way of escape.

No longer does he try to establish himself socially or economically in his community, nor is he concerned in looking for a wife—all his interest is transferred to a "better country," and a new people. He is already detached, and feels totally out of place—nothing, no one, can detain him. His affections are fixed in his new love. With such undaunted determination he is bound to succeed, and he soon finds himself established in the land of his dreams, wonderful America!

So much for the allegory. Reality finds our Elder Brother, Jesus, coming from the glory world to thrill our hearts in describing it. And pay the price for our transfer to it—His blood is our passport. He said before He went back (in His prayer of John 17:16) "They (including us) are not of the world, even as I am not of the world." So, as we are "marching to Zion, that beautiful city of God," let us remain detached, watching out for Satan's traps and entanglements. Let us live "above the world and sin." •

Lost

There are the nicest people,
We wish, so, they were saved;
One would not call them a sinner,
For the way they have behaved.

They are always helping neighbors,
And no kinder words are said;
Than by folk who seem so happy,
But yet, in sin, are dead.

How sad will be the story,
When they stand before God's Throne;
And He gives the final verdict,
That Heaven's not their Home.

O, Christian, let us tell them,
As we meet them one by one,
That the only way to Heaven,
Is by trusting God's dear Son.

Margaret Carlson

Holiness of Heart

From "The Life of Rev. Orange Scott" by Lucius C. Matlack—1851

DEAR Brethren: There is no one thing of so much importance to our young Connection as holiness of heart and life. Without this cementing and heavenly principle, we shall be likely to become as a rope of sand. Deep experience in the things of God is essential to the peace and usefulness of all Christians; but especially is it essential to any class of Christian Reformers. But for the baptism of the Holy Ghost which attended the ministry of the Wesleys, what had Methodism probably have been? It was by the sword of the Spirit that these holy men conquered all opposition. And it was by the power of redeeming and heart-felt love that the poor colliers and others were enabled to breast the storm of opposition from the Establishment and the devil, and to live down persecution and slander. If they were reviled, they reviled not again; but abounded in deeds of mercy, rendering good for evil, for conscience and the Lord's sake.

"Mr. Wesley commenced the work of spreading Scriptural holiness over the land, *de novo*. The churches at that time were corrupt, worldly, wicked. The forms of religion, to some extent, existed; but the glory had departed. Luther, Melancthon, Latimer, Huss, and a host of others, had passed away. But the faithful preaching of that 'most wholesome doctrine' of salvation by faith alone, and of full redemption in the blood of the Lamb, turned the moral wilderness into the garden of God.

"The doctrine of holiness, as well as its experience and practice, spread and prevailed. And though Mr. Wesley, for a time stood single-handed and alone in these deep things of God, meeting and refuting objections, and breasting the storm of opposition, not only from his countrymen, but from almost the whole of Christendom, the principles he advocated commend themselves to every man's conscience in the sight of God. The doctrine of holiness has become popular; but is it *felt* and *lived* as aforetime? Are we panting, as the hart panteth after the water brook, for the living God? Do we delight in the law of God after the inner man? Are we determined not to rest satisfied till we wake up in His likeness? O, my brethren! would you be clear as the sun, fair as the moon, and terrible as an army with banners? Would you be as a city set on a hill—as the salt of the earth? Ask and receive, that your joy may be full. No system however perfect, no doctrines however Scriptural, no prosperity however great can supply the place of the circumcision of heart. Inward and outward holiness must be our 'adorning.'

"You have no need to be told that without holiness no man shall see the Lord—you believe this. And holiness will be our best defense. It will stop the mouths of gainsayers—it will melt their prejudices and subdue their passions. For this let us incessantly pray, casting ourselves upon God's mercy and claiming the great and precious promises. All things are possible to him that believeth. The Great Shepherd standeth at the door. He bids us enter into the holy of holies. He suffered without the camp, that He might sanctify the people with His own blood. For us He poured out strong cries and tears. To purify unto himself a peculiar people zealous of good works, was His object in coming into the world. Shall we, my brethren, be that people whose God is the Lord? Shall we come up to the stature of perfect Christians in Christ Jesus? Why not? Why not live the life we now live by faith of the Son of God? The spirit of the age, the abounding of iniquity, the corruption of the churches, demand examples of purity. What an awfully responsible position the churches of Christendom now occupy. And how especially is this true of us! Where are our Bramwells and Abbotts, and our Mrs. Fletchers and Mrs. Rogerses? How many of us have an eye single to the glory of God in all we do?

"Are our souls and our bodies, our goods and our families, laid on the altar? Is our Wesleyanism indeed *Christianity in earnest*? Is the abiding presence of God the element in which we live, and move, and have our being? Are we weaned from the world? O let us take unto ourselves the *whole* armor of the Lord. Let our loins be girt about with truth, our lamps trimmed and burning. Saying our prayers, attending public and social worship, with frequent occasions of animation and joy, attended with a comfortable frame of mind, is not enough. That love which is better than life and stronger than death, must rule in our hearts.

"It is a time of spiritual dearth, yet God, in many places, is favoring our little Zion. But what spiritual torchlights might we be in this benighted land!—benighted, I say, for how little of that Christianity which consists in burning love, is there among us! How few who walk as Christ walked. What a thirst for pleasure, for honor, for riches, among the professed followers of the Lamb! God is shaking the churches, that those things which cannot be shaken may remain. The signs of the times are ominous. Enter, my brethren, into the Rock which is cleft to take you in. You have an Advocate with the Father—a great High Priest, touched with the feeling of your infirmities. His arms surround you—His compassions fail not. O let us rest in His embrace, and no where else but there. How full, how free, the provisions of His mercy."

Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore!

Orange Scott

His or Ours?

Evangelist WILFRID MOUTOUX

"Ye take too much upon you ye sons of Levi" (Num. 16:7).

Here we have a classical example of the inherent human desire to be important, to assume responsibility not assigned us. This same trait blighted the hands of Aaron and Miriam. It was this lust for power and prominence that shattered Saul and brought his reign to ruin. It is this drive for leadership that is bringing both the church and state to the brink of despair. In both areas we must stick to the time-tested standards of morality and integrity laid down in the unchanging Word of God.

It is our duty to discover what our responsibilities are and to faithfully discharge them. The great work of the kingdom is a cooperative work between Christ and His followers. He outlines the limit of our task in the great commission. It is ours to "preach the gospel to every creature"—the gospel, whole and unadulterated.

According to Jesus, if this simple gospel is preached there will be converts. Did He not say, "Baptizing them . . .?" The gospel message is designed to produce results. This gospel of conviction, confession, conversion, separation, and cleansing will produce new creatures in Christ, "If any man be in Christ he is a new creature" (II Cor. 5:17).

While we preach the gospel, Christ will build the church. Our Lord has reserved to himself the building of His church. He himself has said, "On this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 18:18). Note that it is His church He is building. We might well build our church. He alone can build His church.

In our desperate attempt to build the church we tend to "steady the ark" by compromising our convictions and fitting into the groove of popular public opinion. In place of turning the world upside down, we allow them to upset us with the vain hope that we may win them. We may win them indeed by this method; but it will be to ourselves rather than to Jesus Christ. In human church-building programs we are out of order. "We take too much upon us."

(*Page* 13, *please*)

Paragraphs on Repentance

JOHN E. McGRAW

Fairmount, Indiana

THE BIBLE speaks of two opposite minds: the fleshly or carnal mind, and the mind of Christ. The carnal mind is proud, unbelieving, rebellious, envious, hateful, earthly, sensual, and devilish. This mind motivates the sinner in his attitudes and conduct. To repent is to turn from these evil principles, and in their stead receive the mind of Christ which is humble, loving, obedient. Hence repentance is not only a change of mind but is also an *exchange of minds.*

* * * * *

THE FULLEST description of the working of repentance found in the New Testament is II Corinthians 7:10, 11: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of this world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge." Notice that carefulness and the other principles were not assumed for a season; but were inwrought by godly sorrow. Note also that the longer, the further and the deeper repentance works, the farther it takes one from the approval and practices of sin, until the whole inner man rises up to seek revenge on its now avowed enemy.

* * * * *

BECAUSE the New Testament often attributes salvation to faith without the mention of repentance, the author of a recent fundamental work on Theology, virtually denies the necessity of repentance to salvation. But many times forgivness is conditioned on repentance with no mention of faith. Now the Sciptures reveal a close relationship between repentance and faith. They are often spoken of together—yet in an invariable order: the former always precedes the latter. The one seems frequently to be put for both, as where Jesus said, "There is joy in heaven over one sinner that repenteth." As faith is implied here, so repentance is presupposed where faith is mentioned alone. For in God's plan of salvation they both have an essential function to perform. Repentance without faith, if such were possible, would be unavailing; faith without repentance would be mere mental assent, and not the heart-faith necessary for salvation.

* * * * *

NOTE the early command of Jesus, "Repent ye and believe the gospel." Some men, wise above that which is written, reverse the divine order, Paul informs us that John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ. John would not baptize the Pharisees who failed to bring forth fruit meet for repentance. Thus all of John's converts had repented. Jesus said to the Pharisees, "John came unto you in the way of righteousness, and ye believe him not: but the publicans and harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe." This clearly shows that to an impenitent heart, faith is an impossibility. And to a thoroughly contrite heart, faith is almost a certainty.

* * * * *

THE UNREPENTANT shall be condemned at the judgment. "God now commands all men everywhere to repent, because he hath appointed a day in the which he shall judge the world in righteousness."

The finally impenitent will lift up their eyes in hell. The rich man tacitly confessed why he was in perdition when he said that if one went to his brethren from the dead, they would repent. Whatever may have been his opinion in this life concerning the necessity of repentance, he soon lined up with the Scriptural view once he awoke in hell.

"Except ye repent, ye shall all likewise perish."

Consecrated Coffee Cups

HELEN W. KOOIMAN

MARY ANN'S HANDS ceased their busy activity. Intuition told her it was "that time." How she welcomed it! Time for her mid-morning cup of coffee; but more important, time for her "Quiet Time." She liked to think of it as her "consecrated coffee cup." She sipped the steaming brew, and then, setting the coffee cup down she folded her hands in prayer. The thought she had been thinking all morning came out in fervent prayer, "Father, make me more useful!"

Far across town Irene glanced at the clock, "that time." It was her "Quiet Time" too. Irene, whose loving hands had ministered side by side with her surgeon husband on the African mission field, whose willing hands moved at the impulse of a willing heart, this woman whose entire being was motivated by love for her Saviour, bowed her head over her praying hands. The family had been forced to leave their post in Africa because their ten-year-old daughter had malaria. Irene could no longer contain a certain thought as she cried aloud, "Father, I feel so useless now. Oh Father, make me more useful!"

A short time later, that same day, Mary Ann was seized by an idea. Suddenly she found herself putting "legs on her prayer" as she ran to the phone. "Irene, this is Mary Ann. I've just had an idea. I've wanted to be more useful for a long time. I've been wanting to reach my neighbors and others to tell them about Christ. Do you suppose if I had a once-a-week coffee-get-together here in my house you could come and give us an hour of Bible study too? I know you're busy, and you deserve a rest; but I just had to ask you."

On the other end of the phone Irene was speechless. Tears were streaming down her face while her friend Mary Ann talked. She recognized immediately that this was the answer to her prayer. "Too busy, deserve a rest . . . Mary Ann, do you realize this is an answer to prayer." It was then that they revealed to each other their prayers as they had prayed them that morning *over a cup of coffee.*

During one year's time more than 80 different women walked through Mary Ann's front door, sipped a cup of coffee out of her *consecrated coffee cups* and heard the Gospel. Many have been introduced to Jesus Christ for the first time as a result of folded hands, fervent prayers, and two women who did something about just an idea. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23).

—Reprinted with permission from "The Church Herald"

The Broken Bowl

CATHERINE CATTELL

ONE DAY when I was a little girl, a Chinese teacher came to our school and told us stories each of which taught some sage philosophy. I have never forgotten them. One of them goes like this:

Once upon a time there lived a family of Wong—Mr. and Mrs. Wong, Mr. Wong's elderly mother and a very much beloved son who at the time of this story was seven years old. Mrs. Wong was a good housekeeper and fed her husband and her son on rice, salt duck and "tsai" (Chinese greens) and hot tea. There was often steamed stuffed dumplings, noodles, and wonderful fish. She filled the rice bowls to the brim and handed them to her men folk with chopsticks and they sucked in the delicious hot food with great gulps and suitable noises to show their appreciation. How the lad loved to stand in the door way where he could watch the passersby while he ate! His eyes were wide open and he saw everything. He had seen the daily filling of a broken dish with left-overs and the gruff and yet dutiful manner of serving of the old grandmother.

One day the lad came into the house with an old cracked bowl. He took it to his bed and hid it in a dark place underneath. His mother saw him and said, "UnBao, come here. What are you hiding?"

"Nothing."

"Yes you are. Bring it here this minute and let me see," she demanded. She picked up the bowl and with a gesture of annoyance told him to throw the old bowl away. "Why did you hide it?" she queried.

"Well, Mother, some day I will marry and have a family and you will live with me. I thought I'd save this for you to eat from. It looks like grandmother's bowl and I am learning from your treatment of your mother-in-law how you should be treated by your future daughter-in-law."

The mother was silent. There was nothing to say. Any rebuke to her lad was only condemnation of her own unkindness. She drew her son to her and said, Son, we will both throw away the old broken bowls. From now on, your grandmother will have the best of care and the best of food."

How wise the Chinese parables are! We make our own beds to lie in—kindness begets kindness, and indifference to the needs and loneliness of others often ends in heartaches for us later on. It is even sadder when love and unselfish service is rewarded with neglect and lack of gratitude.

The best way to grow old gracefully is to live gracefully day by day. The best way of making sure of love is to be loving, of kindness is to be kind. And yet, how soon we forget! How easy it is to neglect? Love is not always rewarded by love, but if we fail to love, how can it be rewarded at all?

We are writing something on the substance that the souls of our children are made of. May it be beautiful to read when the writing is done! And may your children pick the nicest bowl of all for you!

—Reprinted from "The Evangelical Friend"

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

Holiness Literature

and our Overseas Churches

HAVE YOU ever read all the books in your personal library? Of course some folks have but doubtless many have not. Actually we Christians on the North American continent have available to us far more evangelical literature than we can possibly read, granting our ability to purchase it. On the contrary most of our pastors in underdeveloped countries have avidly read and re-read every book in their limited libraries over and over again. This is because the number of Christian books (or pamphlets) in their native languages may be only four or five or at most 15-20. Nor are these late editions; they too often represent the only edition ever printed and in most cases editions that have long been out of print. They are therefore precious and irreplaceable books. Bindings may be broken, covers loose, pages dog-eared and the whole volume may be attacked by silverfish and riddled by bookworms. They nevertheless are rare and therefore treasured volumes.

A still more sobering fact is that some of our pastors have no Christian literature whatsoever in their mother tongue in which they preach and pray. It seems hardly fitting to speak of a "library" of ten or a dozen books, but certainly this is preferable to nothing. No Christian literature on the study walls or the living room table! But for that matter maybe only *portions* of the Bible are available to many Christians in their mother tongue. There are Wesleyan pastors who must always preach from the New Testament, the Old Testament has never been translated into their local language. And many pastors in sheer desperation for devotional and study materials learn English in order to enjoy the wealth of literature available in this language. How would you like to read your beloved Christian literature only in Chinese or French or some other foreign tongue?

I have been in hundreds of pastors' homes in a dozen countries and have been appalled at the meager literature available to them for study. How, I thought, can these men keep fresh week after week with so little to feed and inspire them? No sets of commentaries, no Biblical encyclopedias, no books of sermons, illustrations or quotations. Only an occasional commentary on a single book of the Bible and a few devotional books make up the total Christian literature of the area. And these publications are not always strictly evangelical in content; they represent the total Christian literature of any shade of theological thinking from all publishers printing in that language.

Since there is so little Christian literature of any description or doctrinal viewpoint available to so many of our overseas brethren either for the pastor or people, it takes no stretch of the imagination to realize the scarcity of holiness literature that exists around the non-English speaking world. Our missionaries, along with those of sister denominations, translate from English holiness classics, our churches raise money to publish and subsidize small editions, our mission presses turn out millions of pages annually but the combined efforts total but a drop in the ocean of need. Too many of our brethren have rarely seen a single copy of a book or booklet on the theme of holiness of heart and life. If they have attended one of our Bible schools they would have teaching on the subject from a missionary, but probably without a text book and with nothing to recommend to their congregations or Sunday-school classes for reading on this vital subject.

A missionary to Brazil recently told me that for over two million Protestant Christians in that country he knew of no holiness literature in the Portuguese language. The India Holiness Association endeavors to assist in the publication of a booklet each year dealing with the sanctified life. But there are a dozen major languages represented in the membership of the Association. At best this means one holiness booklet each twelve years in any one of these languages. Most of these are editions of only several thousand which are used up within two or three years. Then for six or eight years nothing more on the subject in that particular language.

The translation of a holiness classic like *Christian Perfection* by John Wesley becomes therefore cause for much praise and thanksgiving. A product of Tipografia Union, our mission press in Colombia, *Perfection Christiana* is a revised translation into Spanish of this plain account of Wesley's explanation of the work of the Spirit in the believer. A Colombian pastor, Carlos Gonzalez G., and press manager Harris Earl collaborated in the revision and simultaneous editions are now being produced in Colombia for the Wesleyan Methodist Church and for the Nazarene Publishing House.

The message of the book is sorely needed in Spanish speaking countries, and wide distribtion of the edition is envisioned in Latin America. It is the first major printing to come from the new 24-inch offset press recently purchased by the Tipografia Union. The attractive cover and excellent binding are also the work of our press staff.

Many of you have had a share in the purchase of this new equipment and in support of the mission press in Medellin, Colombia. As the message of Christian perfection becomes available to Spanish-speaking peoples, let us follow the edition with earnest prayer that its message—our distinctive message—may bring many into the fullness of the blessing of heart purity and readiness for heaven.

Contributions for literature work are still desperately needed. For one dollar each this book can be placed in the hands of Bible school students to give them a clear understanding of their full privileges in the gospel. We have produced a much needed book: let us not fail in the distribtuion and maximum use of its message.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

PAUL L. KINDSCHI, Executive Secretary

Don't Run from 'Summer Slump' — Use It!

Use these dreaded vacation months to do some of your most important work.

GOOD TITLE? This is just one of the many fresh and exciting articles found in the Sunday-school idea magazine *Teach*. This magazine won the Evangelical Press Association Award for the 1960 "Periodical of the Year," and after reading just one issue, you'll see how they won.

The Summer 1961 issue of this quarterly magazine completes the second year of publication. There are forty-eight pages packed full of inspirational articles; know-how for teachers, superintendents, leaders, pastors; fresh approaches for extracurricular and extra-educational activities; and ideas for the Foundation (preschoolers), Formative (primaries and juniors), Fateful (youth), and Fruitful (adult) years. We are sold on *Teach* as a resource magazine which would be helpful to every Sunday-school worker.

The cost is not prohibitive. A single year's subscription (four issues) is only $1.00 (single copy 30¢). Bulk orders of five or more copies to one address each quarter are only 20¢ per copy. This means *Teach* can be purchased for a staff of twenty-five for only $5.00 a quarter. There isn't a better buy around! And getting back to our subject, it might help pull YOU out of your summer slump!

Just to give you a taste of what this magazine is like, here are some excerpts from the article, "Don't Run from the 'Summer Slump,' Use It." You may obtain the full details in the Summer 1961 issue of *Teach*.

"There's no use denying it—summer is the time of year Sunday-school workers fear the most. Dozens of ideas and plans have been suggested to combat the so-called 'summer slump' that hits about June and lasts until public school starts. But in spite of everything, people do leave for vacations. Families spend weekends away from home. And every summer Sunday-school attendance seems to suffer in many churches.

"In fact, you may already be noticing signs of a slump in your own class. Possibly you are feeling like the teacher who threatened to put a 'closed' sign on her classroom door and run away and hide until the public school bells notified her the slump season was over.

"Don't run! You can make good use of this 'slump' period, for it does have one good point. It comes in the summer! And there just isn't another time of year that offers as many opportunities for you and your students to spend time together. That is the secret of using the 'summer slump' to best advantage: *concentrate on spending time outside of class with every student possible...*

"Yes, you can capitalize on the 'summer slump.' It will take much planning, much preparation, much prayer, and much time, but it will be worth every effort you put forth.

"Whether you teach preschoolers or high school the opportunities for summer plans with your class are only as limited as your imagination. Here are a few suggestions for each age level:

Preschoolers

"A Preschool Morning at the church is fun for everyone, and offers fine opportunities for teachers and mothers to talk while the preschoolers have directed play.

"Hold your Preschool Morning from 10 a.m. to 11:30 a.m. on a week day.

"Plan activities for mothers and children."

Primaries

Become a "Pupil Sitter." Mail post cards to the mother of each child in your Sunday-school class. This is the message addressed to one mother:

"Dear Mrs. Harris:

I'd like to get to know your Laurie better. I'd love to have her as my guest some day soon. Why not plan to bring her over when you want to do some shopping or have an appointment planned? Just call a day or two before you'd like to go so I will know when she's coming. If Laurie would like to, have her bring one of her little friends.

Laurie's Sunday-school teacher,
Ruth Bledsoe

"During the next few weeks seven girls had the treat of being a special guest of their Sunday-school teacher. You'll find this simple 'pupil sitting' idea is much appreciated by busy mothers. And can you think of a better way to get to know the children you teach?"

Juniors

A Summer Information Board in the Department can keep everyone informed about who is doing what and when. Some of the sections could include vacations, camps, boys' and girls' activities.

Youth

Plan things that are just fun as well as service projects.

For Girls: "Come as you are" breakfast, afternoon tea for mothers, cookie bake, give the Youth Department a new look, etc.

For Boys: Early morning (or some other time) cook-out, plan a treat or activity for their fathers, take care of church lawn, etc.

For Both: Extra special evening outings, parties, and get-togethers.

Whatever you do, make the time you spend with them important by really listening to what they say, and patiently trying to understand their needs. Above all, have a real concern for your class that is born of prayer and love for each pupil.

Summer Slump? Never heard of it!

Lesson for July 2

God Punishes Abimelech

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Judges 9:48-57.

Golden Text: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Galatians 6:7.

M God Punishes Abimelech. Judges 9:48-57.
T Abimelech's Strategy. Judges 9:1-6.
W Jotham's Allegory. Judges 9:7-21.
T Abimelech's Adversity. Judges 9:22-29.
F Abimelech's Enemy. Judges 9:30-40.
S Abimelech's Treachery. Judges 9:41-47.
S The Sinner's Folly. Mark 8:34-38.

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Religious News

Nyack Missionary College Offers Pre-Seminary Course

The Board of Regents of the University of the State of New York has recently granted Nyack Missionary College, Nyack, New York, authority to confer the degree of bachelor of arts for a new pre-seminary curriculum to be instituted this fall. The course will be a four-year program requiring 130 credits. It is designed to fulfill the recommendations of the American Association of Theological Schools as these pertain to pre-seminary studies.

Nyack offers the regular Bible college professional programs leading to the bachelor of science degree in theology, missions, Christian education, music education, and the bachelor of sacred music degree in sacred music programs. These curricula will be unaffected by the new pre-seminary course. (EP)

Fuller Seminary Expands Psychology and Pastoral Counseling Department

Fuller Theological Seminary, Pasadena, California, has announced the expansion of its Department of Pastoral Counseling and Psychology to include two professors and to offer the Master's degree in the program.

Dr. Paul D. Fairweather, formerly of California Baptist Theological Seminary in Cocina, has been appointed as Associate Professor of Pastoral Counseling and Psychology. His background includes experiences as a counseling psychologist, consulting psychologist, marriage and family counselor, clinical psychologist and pastor. Appointment of a second man in the department will be announced in the immediate future. (EP)

Southern Baptist College Denies Dance Request

WINSTON-SALEM, N. C. (EP)—Wake Forest College students have been denied a request that supervised dancing be permitted on the campus where it was a controversial issue between school trustees and the North Carolina Baptist State Convention in 1957.

The request, made by the Student Legislature, was denied by trustees of the Southern Baptist School "in light of the 1957 action of the State Convention."

At that time trustees had approved on-campus dancing, but the state convention over-ruled their action. Later the trustees rescinded their decision to allow dancing at the college where it had not been practiced on campus for 20 years.

Sponsors Seminars on Holiness Doctrine

The National Holiness Association at its 93rd Convention held in Chicago during April decided to hold its next convention in the Sheraton-Jefferson Hotel in St. Louis, April 24-26, 1962.

The re-elected officers, Rev. Kenneth Geiger, President; Dr. Myron F. Boyd, First Vice President and Convention Program Chairman; Dr. Paul L. Kindschi, Second Vice President and Convention Manager; Rev. Morton Dorsey, Third Vice President and Promotional Chairman; Dr. Roy S. Nicholson, Secretary; and Rev. John Zercher, Treasurer, are now implementing a plan approved by the Convention calling for Seminars on Holiness Doctrine on college and seminary campuses throughout the Nation. These workshops will be one-day events and a member of N.H.A.'s Executive Committee will serve as chairman and discussion leader.

Evangelize the People Next Door

SANTA MONICA, Calif.—A warning that the Church is becoming too much a sounding board for the masses rather than the voice of the Master was issued here recently by Dr. Theodore H. Leonard.

"When we in the Church could have stood strong in spiritual and moral wisdom, vigor, and fellowship, we have weakened. We have let the Church forget its mission, so the Church for many people has become a conforming entity rather than a transforming power," he said.

"Let us not kid ourselves, our shortcomings as Christians have tripped us up at home and overseas. We flounder and bicker rather than advance in Christ-like courage and faith that God's kingdom may be on earth," he said.

He urged the Church to pay more attention to the 70 million Americans outside the Church, and 35 million on Church rolls who seldom give or attend.

Buddhism To Become Burma's State Religion

RANGOON, Burma (EP)—Burmese officials reported that Buddhism will be announced as the state religion next August, climaxing nearly a year of preparations for the event.

Nehru Asks Fair Treatment of Religious Minorities

BHOPAL, India (EP)—Prime Minister Jawaharal Nehru has appealed to Hindus for fair treatment of Christians, Moslems and other minority religious groups in India.

"Christians are as much Indians as anyone else," he told a recent public meeting in this city. "They must have full opportunity. It is the Hindus' responsibility to look after them and to create a climate of confidence among them. It is their duty, national and moral, . . . to assure minorities equal treatment. The minorities are our own people."

Soviet Moslems Issue Call To 'Comrades'

LONDON (EP)—Moslem religious leaders in the U.S.S.R. have issued a declaration urging all Soviet Moslems to give strong support to co-religionist in Africa and Asia in their "struggle against colonialism and imperialism," according to Moscow Radio.

Signed by Mufti Ziayautdin Babakhanov, chairman of the Moslem Board of the U.S.S.R., the declaration reportedly said to African and Asian Moslems that "we express complete solidarity with you in the need for joint efforts in the struggle against imperialism of the Western powers, and primarily that of the United States. . . ."

Brazil Hosts Second Colony of 'Old Believers'

PAN FURADO, Brazil (EP)—With the arrival of the last group of a Russian Orthodox sect from China, the second colony of Old Believers from that nation will settle here in their new home.

With completion of this second colony of 700 settlers, the World Council of Churches is planning a third for the 1,000 Old Believers who are still in China, but this cannot be begun until the refugee farmers reach Hong Kong and until $172,000 has been raised by contributing churches for their resettlement.

The Old Believers left their homes in Siberia at the time of the Russian Revolution and found sanctuary in Manchuria, but with the arrival of Communism in China they began searching anew for freedom. Those who can obtain exit permits drift down to Hong Kong.

Increase in Church Losses from Fires

BOSTON (EP)—During 1960, church buildings suffered $3,673,500 damage in nine fires. For the previous year the loss figure was approximately $3,000,000, although there were 10 major church fires, the Association said. In 1958, there were only four major church fires, with damage totaling $1,170,000.

Episcopal Bishop: 'Don't Debunk Miracles'

CHICAGO (EP)—An Episcopal Bishop has warned Christians here against debunking miracles.

Miracles are at the core of their faith, said Bishop Gerald Francis Burrill, and Christians should not forget it.

"It may be a source of embarrassment to some churchmen to confess that Christianity is based on mystery and miracle," he told the 124th annual convention of the Episcopal Diocese of Chicago. But he declared that the "mighty acts of God" in such miracles as His Incarnation and the Resurrection cannot be accounted for adequately by symbolic explanation.

"These great historic events," said Bishop Burrill, "are Christian faith . . . not antiquated notions with which we may toy and tinker."

"Either they are evident and abiding truth or our preaching becomes an empty, albeit pious, codification of the capricious moral style of the day."

Billy Graham: Protestant Church Needs Humility, Dedication

GREENSBORO, N. C. (EP)—"I predict," said Evangelist Billy Graham "that our next generation is going to turn away and against the church if Protestantism does not make its witness felt."

"We have become proud, self-centered and self-seeking," he said, "the Protestant churches of America need a spiritual revival that will put new dynamics and power back in our churches.

"We've allowed our members to have prejudices in matters of race and to practice immorality in business ethics which would make Satan blush. And they sit in our pews on Sundays and we call them saints.

"The Protestant Church today needs to come to a point of humility and dedication to Christ. We need a new depth of commitment to our Lord Jesus Christ. We need simplicity and authority in our ministry.

"We need a spiritual awakening that would put a new moral fiber in our society; we need unity to work together—spiritual unity. . . . There's philosophy of despair in our world today; there are people who don't

belong but who are searching for peace and security.

"Christians must courageously apply Christian principles in society, civic and business life. Christians must have a new simplicity in preaching and witnessing."

Chaplain C. Mervin Russell Receives Promotion

WINONA LAKE, Ind.—The National Chaplain of the Civil Air Patrol has recently notified Chaplain C. Mervin Russell of his promotion to the grade of Lt. Colonel in the Civil Air Patrol. This is the highest grade that a CAP Chaplain can attain under the present system of ranking.

Chaplain Russell, the General Director of Free Methodist Youth and Servicemen, serves CAP as the Wing Chaplain for the State of Indiana. Under his leadership the chaplaincy program within the wing has come from a national rank of 50th to present rank of 17th among the 52 Wings in the Nation. The Civil Air Patrol chaplaincy is a voluntary program providing character and citizenship guidance for both seniors and teen-age cadets who are enlisted in CAP. The purpose of this Air Force auxiliary is air search and rescue and aviation education.

Court Action Upholds School Decision

WASHINGTON—It is unconstitutional for a public school district to pay tuition for students to attend parochial high schools or religious academies.

The United States Supreme Court has refused to review a decision by the Vermont State Supreme Court holding that such payments, made by the South Burlington school district, violated the U. S. Constitution.

The school district does not maintain a high school of its own, but pays tuition for its students to attend public high schools in nearby Burlington. Pursuant to a 1956 amendment to the Vermont school code, which provided that it could pay tuition for students attending any "approved school," it began sending students to a Catholic diocesan high school in Burlington and Mount St. Mary's Academy, a convent school for girls.

C. Raymond Swart, and a group of taxpayers began a suit, charging violation of separation of church and state, and were granted an injunction. The Vermont Supreme Court upheld the injunction.

Paul M. Butler, former chairman of the Democratic national committee, serving as attorney for a group of Catholic parents, pointed to the significance of the present controversy over Federal aid to parochial schools, in asking the Supreme Court to review the Vermont decision.

"It would seem manifest," he declared in his brief, "that a decision by this Court not to review the court below would be taken by President Kennedy and perhaps by a majority of members of Congress as an indication that the Vermont Supreme Court construed the first amendment of the Constitution correctly and in a manner which the President believes that the Court already has done."

The Supreme Court may have taken note of Butler's argument, for it ruled unusually quickly on his petition. Without comment—and apparently unanimously—it ruled simply that "the petition for writ of certiorari (certification for review) is denied."

Dare We Ask Again?

from page 5

brought on by the proddings of the Spirit over some failure or disobedience. Then a confession is necessary before one prays for the new infilling, for "God has given [the Holy Spirit] to those who practice obedience to Him" (Acts 5:32, Williams).

Suffer a word of exhortation. Pastors and fellow believers, let us pray for and expect a fresh infilling of the Spirit. Not for the excitement or satisfaction of it. Never. We need that fulness for life and service, of course, but God means that the proper longings of the heart for Himself be satisfied. Power in service is dependent on peace and satisfaction in heart.

Let us proclaim this truth: "Ever be filled with the Spirit." Some churches offer communion of the Lord's Supper every Sunday. Perhaps once a month we could open the altar for Christians to come and be filled with the Spirit. This is the communion of the Holy Spirit spoken of in the New Testament. A Christian might receive this fulness alone in prayer, of course, but have you ever noticed that the Spirit commonly fell on groups of believers in the early church. The several accounts in The Acts of the Apostles shows this.

It is not necessarily accusing a believer of backsliding to invite him to experience a new infilling of the Holy Spirit. The Holy Ghost both empties and fills. We leave the work with Him. But let us not fear the Spirit and His work. Nor let us fear His continuing work in the hearts of those already sanctified.

Yes, beloved, He still gives the Holy Spirit to "those who continue to ask for Him." That includes you and me. We are asking and we will receive.

Midsummer Madness

from page 4

of happy abandonment to the will of God that will laugh at sacrifice and count it a privilege to bear the cross through the heat and burden of the day. We are too much influenced by the world and too little controlled by the Spirit. We of the deeper life persuasion are not immune to the temptations of ease and we are in grave danger of becoming a generation of pleasure lovers.

Any who disagree with these conclusions are within their rights, and I would be the last to deny them the privilege. But in the name of a thousand struggling churches and disheartened pastors, may I not plead for a little more loyalty to the local church during this season of difficulty? May God raise up a people who will consult their pleasures less and the great need more. I know of one successful layman who refuses again and again to take perfectly legitimate pleasure trips because he cannot bring himself to leave his class of adolescent Sunday school boys. May God multiply such men and women among us till the reproach of Egypt is rolled away and man's confidence in us restored.

His or Ours?

from page 8

In our zeal to hold the youth we are becoming all-night sing enthusiasts. In this push to attract and hold, there is grave danger of losing the solid faith to which youth may be held. Christ's church stands a spiritual Gibraltar in the sea of time. To lose her identity with eternal values is to lose her purpose of existence.

In our desperate effort to save the ship we are in danger of losing the anchor, and the storms of indecision and confusion are driving us onto the fearsome rocks of despair. Let us rediscover what we really believe. Then by the grace of God let us preach it.

In my travels I met a man who believed God wanted him to wear a beard. Whether God did or not, I do not know. The point is that because of his consistent Christian life this man was able to keep his job in a steel mill during the war, although he refused to work on Sundays. He also refused to join the union, or allow union deductions from his pay, even though the mill was a closed shop. His distinctives payed dividends. •

Church News

Hephzibah Board Meeting

For those of us who are fortunate enough to be associated with Hephzibah Home, one of the highlights of each year is the Annual Meeting of the Local Board of Managers. The meeting convenes on the third Wednesday of May at Macon, Georgia. In addition to the writer, the present membership of the Board includes Jesse C. Towner, R. C. Mullinax, W. C. Lovin, Arthur L. Bray, and T. W. Mobley. All were present for the 1961 session.

We found Superintendent Towner and family, the staff and children reasonably well and enjoying the blessings of the Lord. There is a real sense of mission on the part of the Towners and those associated with them. These sacrificial servants of God and the Church are deserving of our deepest gratitude and most earnest prayers. Their chief aim is that vital Christian atmosphere be maintained in which the young people committed to their care may find God's way and His place for them.

The busy hours spent at Hephzibah by the Board are brightened by the contacts and fellowship with those who reside on the campus. We are privileged to eat with them, participate in their devotional period, and during brief times of recess we get to feel the real spirit of Hephzibah through conversations with staff and young people. After such an experience, there isn't one iota of regret for anything the Church has invested on these sacred grounds. The investment has been in lives and not in things. Significantly enough, some dividends are being received, with more on the way.

Reports and observations indicated that the past year has been a good one. The new buildings are rendering magnificent service. Finances have been sufficient to meet the current obligations, but there have not been funds enough to make up the balance needed to complete the building program. It should be pointed out, however, that the support of Wesleyan Methodists represents the lions, share of income. Our people are supporting their orphanage. Much gratitude is felt for the excellent Thanksgiving Offering of 1960. Neither was the fact overlooked that funds collected by solicitors contributed greatly to the operation. Evidences also abound as to the sound business management and policies of the Superintendent.

Careful, prayerful and thorough consideration was given by the Board to business matters relating to Hephzibah. In addition to the regular items on the agenda, much time was given to earnestly seeking a way to complete the program of construction which has already meant an almost unbelievable transformation. Only about one-half of the required funds are in hand for the central Dining-Assembly Building. We are praying, believing God, and looking anxiously for the day when this much-needed unit will occupy its designated site. It will then be possible to remove more old buildings and beautifully landscape the total campus area. Let this need, along with others incident to the operation of Hephzibah, be presented to God in prayer by the people of the Church.—*B. H. Phaup, Chairman, Hephzibah Board*

"A YOUNG preacher seeking holiness made this statement: "If the Bible doesn't teach it, it should—for I feel my need of it."

Miltonvale College Commencement

Student, staff, and friends were privileged to hear the Honorable Frank Carlson, U.S. Senator from Kansas, deliver the Commencement Address at the fifty-second annual commencement exercises of Miltonvale (Kans.) College on June 5. Senator Carlson has been a life-long resident of Cloud County. He operated a farm near Concordia for a number of years. His Christian statesmanship has commended him to leaders of both political parties as well as to religious leaders across the country. He has been an active supporter and participant in the President's Prayer Breakfasts under both the Eisenhower and Kennedy administrations. His interest in the Christian development of America's youth was highlighted by the cooperative assistance given to the Youth For Christ campaign held in the Nation's capital in 1960.

Fifty-eight graduates from the various departments of the College received diplomas at the commencement exercises: Bachelor of Religion, 6; Junior College, 29; High School, 23.

The Baccalaureate speaker was Rev. C. W. Dunbar of the Class of '35. Mr. Dunbar is president of the Kansas Conference and secretary of the Miltonvale College Board of Trustees and a member of the Board of Administration of The Wesleyan Methodist Church.

Featured speaker at the Alumni Banquet was Dr. Ira Cox, another graduate of the College ('39). Dr. Cox spent seven years as Director of the Nazarene Mission Hospital at Basim, India, and will be returning, with his family, to India sometime this summer.

Rev. H. H. Sanders Visits Conference

It was my privilege to attend the Ministers' Meeting of the South Ohio Conference in April. Rev. V. A. Mitchell brought a wonderful sermon and seemed much interested in the Conference work. I was later invited to visit some of the churches. My good friend Rev. A. M. Gilmer took me to Marietta, Ohio, and to Parkersburg, West Virginia, then to Zanesville, Ohio. I was at Bethel Springs, Tennessee, for the ground breaking for the new church. Rev. E. Ramsey, Conference President, was the speaker here. I feel much encouraged for the work of the South Ohio Conference.—*H. H. Sanders*

Rev. Martin W. Cox Accepts Pastorate In California

Rev. Martin W. Cox, pastor of Houghton College Church, has accepted a call from the Arrow Highway Church in Covina, California. Mr. Cox and his family will move to California the latter part of August. He will assume pastoral leadership of this pioneer church which was begun under the ministry of Rev. A. L. Mudgett. Mr. Mudgett has been elected president of the California Conference and will begin his full-time duties in this capacity in July.

Pray that Mr. Cox's ministry in California will be fruitful and that divine direction shall be given in the selection of pastoral leadership at Houghton College Church.—*Virgil A. Mitchell Executive Secretary, Church Extension and Evangelism*

Open House for Professor and Mrs. Stanley Wright

On June 27 Professor and Mrs. Stanley Wright will celebrate their Golden Wedding Anniversary. There will be an Open House reception for them on June 24 from two to five at East Hall Lounge. THE WESLEYAN METHODIST extends to them hearty congratulations and best wishes.

Open Time

Evangelist R. G. Linthicum of 2703 Broadway, Hatboro, Pennsylvania, writes that he has open time for evangelistic meetings July 2-9 and July 24-30. Write him at the above address.

Prayer Request

Mr. Claude Hendrickson of Cincinnati, Ohio, requests prayer for his healing. He is sick in body and nervous. Let us remember this need, and remember Mrs. Hendrickson and their young son also.

Rev. F. E. Banker and Miss Gracia Fero Married

Miss Gracia L. Fero of Marion, Indiana, and Rev. Floyd E. Banker of Lake Odessa, Michigan, were united in marriage at the Nelson Street Wesleyan Methodist Church at Marion, Indiana, on June 7, 1961. Rev. H. N. Robinson and Rev. H. J. Logsdon officiated. The Bankers will reside at Marion, Indiana.

Youth In One Accord Itinerary

June 18	Free Methodist Church West Seneca 24, New York
June 20-22	Baptist Church Fenelon Falls, Ontario
June 23-26	Wesleyan Methodist Church Belleville, Ontario
June 28-29	Methodist Church Raceville, New York
July 2-16	Winchester Camp Meeting Winchester, Ontario
July 19-28	Open
July 30— Aug. 6	Baptist Church East Auburn, Maine
Aug. 9-20	Milford Park Camp Meeting Zionsville, Pennsylvania
Aug. 22-27	C. & M. A. Church Burlington, Vermont
Aug. 29-30	Baptist Church East Randolph, Vermont
Aug. 31— Sept.4	Wesleyan Methodist Church Mooers, New York

WORKERS NEEDED

Hephzibah Children's Home has need of workers. If you feel God's leading, please contact Mr. Jesse Towner, Supt., Box 2304, Macon, Georgia.

BIRTH

Don and Opal (Sheets) Bradley of the Harrison Avenue Church, Rockford, Illinois, became the parents of a baby girl, Susan Faye, on April 21, 1961, by adoption.

WEDDINGS

Morgan-Blackburn.—On April 2, 1961, Miss Myrna Blackburn, daughter of Mr. and Mrs. Ernest Blackburn, was united in marriage to Mr. Gary Morgan, both of Phillipsburg, Kansas. The vows were read by Rev. M. F. Bess.

Heilman-Richman.—On April 15, 1961, Miss Margaret Richman of Clay Center, Kansas, was united in marriage to Wesley Heilman, son of Mr. and Mrs. David Heilman of Green, Kansas. Rev. M. F. Bess officiated assisted by Rev. Neil Phipps of Hot Springs, South Dakota. They are at home on the farm near Green, Kansas.— M. F. Bess, pastor

OBITUARIES

Pitt.—Birdie M. (Hawn), was born Dec. 15, 1878, at Newington, Ontario, Canada. On Aug. 22, 1903, she was united in marriage to Rev. Joseph R. Pitt. To this union were born four children: Horace of Westwold, British Columbia; Winifred (Mrs. E. F. Glor) of Attica, N. Y.; David of Elma, N. Y.; and Douglas of East Aurora, N. Y. There are 14 grandchildren. In early life she was converted in services conducted by the Holiness Movement of Canada. She gave herself without reserve to her Saviour and Lord. Her complete devotement to the interests of her husband's work was evident in a fruitful ministry covering a span of 53 years. Each child testifies to the indelible influence of a godly mother's life. Funeral service was at the Wesleyan Methodist church, Houghton, N. Y., with the pastor, Rev. Martin Cox, officiating. Burial was in Mount Pleasant Cemetery.—Stanley W. Wright

Trafford.—Mary (May), one of The Wesleyan's long-time subscribers, passed to her rich heavenly reward Apr. 24, 1961. Mother had been a member of the Hickory Corners Wesleyan Methodist Church since 1897, and a long-time teacher in the Sunday school. Her activity and true devotion to Christ throughout her life has won deep admiration for her by her family and a host of friends. Mary Furn was married to Milton Trafford on Mar. 17, 1897. To this union were born two children, Ben of Bedford, Mich., and Blanche (Mrs. Harold DePriester), also of Bedford, with whom mother had made her home for the past six years. Services to pay mother her last earthly tributes, were held at the Hickory Corners Church with Rev. Louis Ames officiating.—Mrs. H. L. DePriester

Wilorugh.—Lenra Morris, was born in Chester Co., Tenn., Dec. 23, 1913, and passed to her eternal home at the home of her sister, Mrs. Lizzie Mickins, on May 18, 1961. She professed her faith in Christ at an early age and united with the Wesleyan Methodist church at Pleasant Hill, Masseyville, Tenn. In later years she moved to Martin, Tenn., and united with the Baptist church where she remained until death. Three sisters, and a brother, and a host of friends mourn her passing. Funeral service was conducted by Rev. H. H. Sanders Sr. assisted by Rev. Henry Welch, Rev. L. P. Robinson, and Rev. Coleman. Interment was in the Refuge Cemetery.—Rev. H. H. Sanders Sr.

Dear Editor . . .

A Pastor to Me

I want you to know my appreciation for THE WESLEYAN METHODIST. It is easy to be careless with words when you want to say a commendable thing. The range, manner, and alertness of your paper have appeal.

I am a pastor, and THE WESLEYAN METHODIST is somewhat of a "pastor" to me. I find the editorials and other contents helpful.

A FREE METHODIST

Let's Get Something Started

I read with interest the article on "Let's Evangelize the Catholics."

I very much approve of his method of reaching the Catholic people.

Catholics are using the press to encourage so-called Protestants to join up with them making believe they have something to offer them when they have not. I would the Assembly of God and other Protestant groups would do as this Brother Failing has lined out, we could win many Catholics, also a number that the Catholics would get. Hope we can encourage this Brother to press on and really get something started.

R. C. CURTIS

Editor: *A letter to Robert C. Cunningham, editor of the Pentecostal Evangel. The article referred to was reprinted in that paper.*

But Faith Has Its Condition

Tracts by the million instruct hardened impenitent sinners to make a decision in their minds to believe that Christ died for them. Then they publicly acknowledge what the Bible says God did for them.

Could anything be more shallow? The overzealous Christian worker carefully picks out the thorns and embarrassing things, the crosses, the restitutions, the contritions and prevents the final and easy condition for salvation.

Years ago I wanted a fluorescent light, but did not feel able to buy one. Then one day I saw a fluorescent bulb advertised at a very low figure. So I bought it and asked a neighbor to put it up for me. (I was silly and ignorant, of course.) He then had to explain to me that a fluorescent bulb could not be used without the appropriate fixture to go with it.

Is that any worse than singling out faith as the only condition for salvation? Indeed, faith is the final condition for salvation, for salvation itself cannot be earned. But faith has conditions. Both John the Baptist and Jesus preached, "Repent and believe the gospel." Repentance comes before faith. Repentance prepares and plows the soil so that faith can grow MRS. JENNIE A. JOLLY

Use Where Needed

I am sending you a little money. I am getting old and can't read much, but the paper is so good I do like to read it. If you could send me one copy every two or three months, it would be sufficient as I can't read much. I will send you some money to use where needed.

I am getting old and can't see too well but I do like the paper so much. If you could send me one once in a while even if it had been read and send the rest to someone who can read, I would appreciate it.

I do think a lot of THE WESLEYAN METHODIST. I will send you five dollars. Use where needed. MRS. RAY TEESDALE

Causes of Delinquency

Some realistic facts were recently brought to light as the result of a study of delinquency conducted at Harvard University. The survey showed that:

Six out of every ten juvenile delinquents have fathers who drink to excess.

Many have mothers who drink to excess.

Three out of four are permitted by parents to come and go as they please.

Three out of five are from homes where there is discord between parents.

Seven out of ten are from homes where there is no group or family recreation.

Four out of five have parents who take no interest in the children's friends.

Four out of five delinquent boys say their mothers were indifferent to them.

Three out of five boys say their fathers were indifferent to them.

A similar poll was conducted about this same time by George Gallup on the subject, "Why Teenagers Get Out of Hand." The conclusions of the poll were:

Parents are not strict enough.

Parents do not provide proper home life.

Parents have too many outside interests.

Parents are too indulgent: give children too much money.

Both parents work, even though the mother is needed at home.

Read these points over again carefully and note that each reason for our juvenile problems begins with the parents. Then examine your own home. Don't think that these errors do not invade the Christian home. They often do.

The Defender

CONFERENCE and CAMPS

LOCKPORT CONFERENCE of The Wesleyan Methodist Church of America will convene for its ninety-ninth annual session at the Houghton Campgrounds, Tuesday, August 8, at 7 p.m. Preceding this opening meeting the Conference Board of Trustees will meet at 10 a.m. and the Committee on Itineracy and Elders Orders at 1:30 p.m. Room reservations should be made with Rev. David Shannon, Fillmore, New York. Standing Rules Nos. 5, 8 and 10 should be recognized by all pastors. The Centennial book, edited by Rev. Mary E. Bennett, will be presented at the Centennial observance on August 10 at 7:30 p.m.

Let Friday, August 4, be observed throughout the Conference as a day of fasting and prayer. —Daniel Heinz, President; Carl Schultz, Secretary

UNION POINT (GA.) CAMP Meeting will convene July 3 through July 9. Rev. J. P. Trueblood and Rev. Glenn Stewart are the evangelists, and Rev. and Mrs. Eugene Cockrell will be the song evangelists. Mrs. Cockrell will be pianist and children's worker. Meals are served cafeteria style at reasonable rate. Those coming should bring their bed linens (however, the Camp has a limited supply of bed linens that may be rented). For further information, write Rev. J. C. Duke, Route 1, Middleton, Ga.—J. C. Duke Secretary and Treasurer.

SOUTHERN DISTRICT, Allegheny Conference Seventh Camp Meeting will be held at Glenwood Park, three miles south of Princeton, W. Va., on Route 21, and two miles right. Services begin Tuesday evening, June 20, and continue through June 29. Rev. William Ward and Rev. G. I. Norman are the engaged preachers. William Hash will have charge of the Music and Children's services. A full Schedule for the ministry of the Word includes services daily at 10 a.m., 2 p.m., 7:30 p.m. Accommodations offer lodging at 30 cents per night, and meals on the freewill offering plan. Bring your own sheets, blankets, and pillows. A cordial welcome is extended to all. Prayer is requested for true revival. For reservations write: Rev. James H. Cyphers, 511 Washington Avenue, Princeton, W. Va.

SALEM (Va.) CAMP MEETING, Interdennominational with Missionary and John Wesley emphases will be held June 15-25. Dr. Paul L. Kindschi of Marion, Ind., is the evangelist. "The Singing Schooleys" will direct the musical program. For information about rooms, rates, meals write Miss Mazie Wood, 208 Third Street, Salem, Virginia.—Earl T. Gentry, President

FLORIDA CONFERENCE The 12th annual session of the Florida Conference will convene 9 a.m. Tuesday, June 27, at the Conference Campgrounds at Brooksville, Florida. The Nominating Committee is to meet Monday, June 26, at 3 p.m. The first service will be Monday at 7:30 with the Conference Sermon by Rev. Foster E. Piatt, Conference President. Those desiring further information should write Rev. Foster Piatt, Box 581, Brooksville, Florida—Foster E. Piatt, Pres.; Charles N. Groves, Sect.

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